DOCUMENT RESUME

ED 306 146 SO 019 785

AUTHOR Gill, Wali
TITLE Multicultural Perceptions of Minority Students Majoring in Education.
PUB DATE 22 Oct 88
NOTE 31p.; Paper presented at the National Third World Studies Conference (11th, Omaha, NE, October 20-22, 1988).
PUB TYPE Reports - Research/Technical (143) -- Speeches/Conference Papers (150) -- Tests/Evaluation Instruments (160)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Cultural Awareness; Cultural Pluralism; *Curriculum Development; Educational History; *Education Majors; Higher Education; Minority Groups; Minority Group Teachers; *Multicultural Education; *Preservice Teacher Education; Questionnaires; Racial Bias; *Student Attitudes; Surveys; Undergraduate Students

ABSTRACT

Few educational issues have created as much polarization as multicultural education. Its history in the United States has been varied and diverse in opinion, policy, and reform. The multicultural overview can be delineated from pluralism, to the intergroup movement, to self-determinism by ethnic groups, to a "new pluralism," to present-day global education perspectives. While some educators have focused on policy and pedagogy, and others nave called for the training of multicultural sensitive teachers, one overlooked consideration has been the perceptions of prospective teachers. The perceptions of future minority teachers may be a more accurate indicator of areas worthy of discussion and in which to promote cultural understanding in the classroom. The purpose of this study was to establish a basis for and to initiate the development of a prototype questionnaire for use in designing multicultural curriculum and courses of study. Eighteen minority undergraduates majoring in education provided information on perceptions of their knowledge and experiences in the areas of definitions, ethnic history, development and parental influence, self-assessment, and the degree to which they were most like White Americans in 10 categories including economic conditions, education, religious values, etc. A 35-item questionnaire entitled, "Future Minority Teacher Questionnaire," was developed for the study and is included in the appendix. Results are discussed and presented in tables. Findings reveal that future minority teachers have contrasting knowledge of definitional terms, lack knowledge of Asian history, and have been exposed to traditional developmental experiences. The limitations of the study and the need for further research are discussed. A 41-item bibliography is included. (GEA)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED306146

MULTICULTURAL PERCEPTIONS OF MINORITY STUDENTS MAJORING IN EDUCATION

By

Wali Gill

Assistant Professor

College of Education

University of Nebraska at Omaha

Omaha, Nebraska

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

WALTER GILL

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

SO 019785

To be presented at the Eleventh National Third World Studies Conference, October 20-22, 1988, Peter Kiewit Conference Center, Omaha, Nebraska, sponsored by the University of Nebraska at Omaha.

BEST COPY AVAILABLE

PERCEPTIONS OF FUTURE MINORITY TEACHERS TO MULTICULTURAL SOCIETY : A PROTOTYPE QUESTIONNAIRE

by

Dr. Wali Gill
College of Education
University of Nebraska at Omaha
Omaha, Nebraska

ABSTRACT

The purpose of this study was to establish a basis for and initiate the development of a prototype questionnaire appropriate for use in designing multicultural curriculum and courses of study. Future minority teachers provided information on perceptions of their knowledge and experiences in the areas of definitions, ethnic history, development and parental influence, self-assessment and the degree they were like most White Americans. Results indicated their perceptions reflected contradictory knowledge of definitions, lack of Asian-American history and had been exposed to traditional experiences. Students also indicated that they were most like White Americans in education and least like in political beliefs.

> The major goal of education should be to broaden the perspective of young people so that they understand they cannot be truly educated while retaining views of tribalism, parochialism, or racism.
>
> -Kenneth Clark [1]

Throughout the history of multicultural education in the United States, educators of teachers have seldom turned to the perceptions of prospective teachers before designing ethnic courses of study. Contrasting philosophies characterized multicultural efforts during the early part of the 20th century. The multicultural overview can be delineated from pluralism, to the intergroup movement, to self-determinism by ethnic groups, to a "new pluralism," to present-day global education perspectives. In the process some educators have focused on policy and pedagogy as they affect the multicultural classroom. Another group has seen a need to train and develop multicultural sensitive teachers. One overlooked consideration-however-by educationists has been the perceptions of prospective teachers before establishing policy and designing curriculum. The perceptions of future minority teachers may be a more accurate indicator of areas worthy of discussion and in which to promote cultural understanding in the classroom.

Historical Development

Historically, there are few educational issues that have created as much polarization as multicultural education. Its history in the United States has been varied and diverse in opinion, policy and reform. Both mainstream liberal White and Black national leaders and educators have had

varying views within and between themselves on the proper and just course to follow. The first call for cultural pluralism can be traced to such writers as Randolph Bource, Julius Drachsler and Horace Kallen.[2] They believed, in the early part of the twentieth century that a political democracy should also be a cultural democracy. They supported an unpopular notion that newly arriving immigrants from Southern, Central and Eastern Europe should be allowed to maintain their ethnic cultures and institutions in their newly adopted country. Mainstream political and educational leaders at the time supported assimilation and immigrant groups as well as indigenous racial and ethnic groups.

Politics, programs and methods for American-Indians, African-Americans and Hispanics have reflected contrasting concerns since early on. The education of American Indians has been a concern since the late 1800s and one that has swung from assimilation to paternalism to self-determination.[3] In 1928, the Meriam Report recommended numerous reforms in American-Indian education.[4] However the Kennedy Report, issued in 1969, reported that many of the reforms recommended by the Meriam Report has not be attained.[5] The educational directions for African-Americans was also set on two oppossing courses in the 1920s by Booker T. Washington and W. E. B. DuBois. Washington, the most influencial Black leader of mainstream American at the time and founder of famous Tuskegee Institute in Alabama, believed that Negroes needed a practical, industrial education.[6] On the other hand, the Harvard-trained DuBois put forth the idea that a "talented tenth" of the race should study the classics, political philosophy and the other academic

subjects for leadership in the Negro community.[7] Carter G. Woodson, another Harvard-trained scholar and the "father" of Negro History Week, now Black History Month, dedicated himself to research on Negro history. Woodson critized the educational system and attempted to explain the vicious cycle that results from "miseducated" individuals graduating, then proceeding to teach and "miseducate" others.[8] Since the 1930s, differences have also surfaced regarding the education of Mexican-Americans. Thomas P. Carter and Roberto D. Segura suggested that schools serve as agencies for the acculturation process.[9] Mexican-American scholar George I. Sanchez argued for educators to consider cultural and linguistic characteristics when planning educational programs.[10]

The Intergroup-Education movement emerged during World War II as a result of social, political and economic changes.[11] After the war, two important projects developed. The Intergroup Education in Cooperating Schools project was designed to effect changes in elementary and secondary schools.[12] The College Study project was operated from 1945-49 and was geared for improving the intercultural component of teacher education.[13] The Supreme Court Decision in 1954, Brown v Board of Education gave hope to America's Black citizens and was immediately recognized as a revolutionary step in race relations.[14] The decision only applied to schools below the college level. Slow complience demanded a second Court ruling that desegregation might be brought about "with all deliberate speed." Slow complience in the form of discrimination in the areas of employment, housing and education caused African-Americans to initiate what was to become known as the Black

civil rights revolution. Their efforts for human rights was an imputus for other groups of color. American-Indians, Mexican-Americans, Asian-Americans and Puerto Ricans took up a clarion call. As a result, courses began to appear at all educational levels that reflected ethnic culture and helped to usher in a "new pluralism."[15] At the vanguard of the new pluralism was the Teacher Corps, established in 1966. The goal of the Corps was to improve the educational opportunities of poor children in urban and rural areas by preparing teachers who would have specific training and a special committment to improving the educational levels of those children, many of whom were minorities.[16]

The United States Congress passed the Ethnic Heritage Studies Act in 1972.[17] This marked the first official recognition by Congress of the heterogeneity of America's population. Multicultural education has never received federal funding and its development was subsidized from the related areas of Ethnic Studies, bilingual education, and Teacher Corps. The Teacher Corps programs were phased out in 1980 but vestiges of the program are still alive in other educational programs around the country.[18] The Corps long-term effects have influenced teaching organizations around the country to revise their standards of accreditation to include some component of multicultural education.[19] The concern for minority cultures is becoming an accepted and articulated concept among educators. Multicultural education is expanding its horizons and becoming "multiethnic education."[20] The United States and other nations are beginning to introduce human rights in the education of prospective and inservice teachers as programs move

toward global educational perspectives.[21] The increasing number of minorities in the United States necessitates the modern day need for educators to develop programs sensitive to majority and minority audiences. Therefore classroom experiences should focus on the democratic values of society, and appreciations and understanding of the value of cultural differences.

Populations, Process and Perceptions

The number of non-white students is growing more rapidly in the United States than white students. According to Hodgkinson, non-white students already constitute at least one-third of the preschool-age population.[22] Many urban and some suburban school systems are becoming "minority/majority." Twenty three of the 25 largest school systems were dominated by non-white students in 1982, and by the year 2000, one-third of the students in public school will be Black or Hispanic.[23] While the number of non-white students is increasing, the number of non-white teachers is decreasing.[24] It is estimated that 16.2 percent of public school children are Black and 6.9 percent of public school teachers. The Hispanic school population is 9.1 percent but only 1.9 percent of public school teachers are from this group. Asian-American public school enrollment is 2.5 percent and .9 percent for the teaching force. Native Americans constitute .9 percent of the student population and .6 percent of the teaching force. Although there are more minorities in the general population, they have failed to reach proportional enrollment in higher education.[25] Minorities make up 21.3 percent of the population but only 17 percent of the enrollment in higher education. Data on education majors suggest that the dwindling non-white teaching population

will continue to diminish.[26] During the 1980-81 school year, 17 percent of education degrees went to Blacks and Hispanics. During the 1984-85 school year, only 10.4 percent of education bachelor degrees were conferred to Blacks, Hispanics, Asians and Native Americans combined. Some recent models have looked at recruitment and retention of minority students.[27] As a result of the Holmes and Carnegie Report and recommendations regarding the education and recruitment of Black teachers, some teacher education programs may have to reassess parts of their program, and the process of teaching, testing and certifying minority group teachers.[28] It appears that minorities in public school and in higher education will continue to impact upon decisions affecting educational reform.

Since the civil rights movement the term multicultural education has been used to describe a wide range of policy, pedagogy and processes. Some attention has been turned to describing racial forms of education that have been conceptualized by policymakers.[29] This line of thought has been to consider desocialized modes of analysis, anti-racist education and how research might assist policymakers in the enactment of non-racist criteria in educational settings. Other educationists have attempted to define multicultural educational classrooms.[30] Their argument has been for the development of a model for multicultural education that encompases social policy concerns and favors multiculturalism as a course of study.

An analysis of the literature by Sleeter and Grant reveals that much of the literature addresses only limited aspects of multicultural education.[31] The authors developed a taxonomy by which to define the term and to examine

how the term has been used by educators. Five approaches have emerged from the literature: "Teaching the Culturally Different," "Human Relations," "Single Group Studies," "Multicultural Education," and "Education That is Multicultural and Social Responsibility." Instruction received considerable attention in both the "Teaching the Culturally Different," and "Multicultural Education" sections. The authors observed that a segment of the literature is strong in its committment to and interest in the welfare and educational achievement of children of color, but weak in its development of recommendations for practice. The "Multicultural Education" approach, although the most popular, virtually overlooked the instructional process in the literature. The authors conclude that curriculum and instruction could have been further developed in the literature.

Some research has shown that people respond to their perceptions rather than to reality.[32] Scant attention has been given to perception in the literature as it relates to multicultural education, cultural education, student teachers, or college students' awareness of racial/social differences. Rodriguez uses the demands made by university students that they be taught by minority faculty to cite the cultural differences that exist between instructors and disadvantaged students.[33] He believes that such differences are an important factor in enabling disadvantaged students to enjoy the educational benefits of American society. One study, of ethnically mixed college and adolescents, reported that subjects perceived the world as less flexible and thought it unlikely they would change their socioeconomic status.[34] An investigation was made of nonverbal communication through

channel perception while observing differences and/or similarities in Afrocentric and Eurocentric world views.[35] American Black and White college students were used to determine the degree to which a person subscribes to a particular cultural world view. Results indicated that Black students scored higher than the White students.

A survey of 157 Black and White college freshmen was made to determine their perceptions of the campus environment.[36] Neither group was negative but Black students were less positive than White students, particularly about awareness. Another study investigated the attitudes of 171 White college freshmen toward Blacks and Hispanics in different personal and social situations.[37] Responses revealed that White students had more negative feelings towards Blacks and Hispanics than toward persons whose race was not noted, particularly in situations involving close personal contact. The perceptions of teachers to race and gender can be an important aspect of teacher function and student performance. Washington reported that both White and Black teachers had more biased attitudes towards Black students than toward White students.[38] Other authors have provided information on various aspects of race and gender which impact upon the teacher-student relationship and subseqent academic performance of minority students.[39] Much of the research on perception tends to focus on various issues related to multicultural issues with minimal attention devoted to analyzing the perceptions of prospective teachers and how those perceptions might be useful in designing multicultural courses of study. In addition there is no instrument or questionnaire that has been used with

any consistency assessing the perceptions of future teachers as a result of having lived in the multicultural society of the United States.

The purpose of this study is to develop a prototype questionnaire useful in designing multicultural curriculum and/or courses. Although the questionnaire may be appropriate for general college student populations, the history of multicultural education indicates the questionnaire might be initially developed with the assistance of minority audiences who have indicated an interest in the teaching profession. The initial investigation was conducted at a midwestern, open-enrollment, commuter university and generalizations to other populations should be made with caution. Student responses are dependent on a particular college's purpose, mission of the university and school climate.

Method

The sample for this study consisted of 18 minority undergraduates majoring in education. Seventeen females and one male returned questionnaires, reflecting a racial breakdown of 10 African-Americans, 4 Hispanics, 2 Asian-Americans and 2 Native Americans. Of those students, 6 were seniors, there were 5 juniors, 3 sophmores and 4 freshmen. Overall, the sample represented 30 percent of the minority undergraduate students in the College of Education, which has a total enrollment of 1200 undergraduate students.

A 35-item questionnaire entitled, "Future Minority Teacher Questionnaire," was developed for the present study (see Appendix). Using a 5-point scale, (1) Strongly Disagree, (2) Disagree, (3) Undecided, (4) Agree, and (5) Agree, students were asked to respond to questions that most appropriately applied

to what they perceived, believed and/or had experienced as a result of living in the United States. This section contained questions in the areas of definitions, ethnic history, development and parental influence and self-assessment. Another section also used a 5-point scale, (1) Least Like, (2) Moderately Unlike, (3) Undecided, (4) Moderately Like, and (5) Most Like, and asked students to indicate to what degree they were most like white-Americans in the areas of economic conditions, education, religious values, family status, political beliefs, ethnical/moral standards, taste in dress, taste in music, taste in food and history of their ancestors/family tree.

The FMTQ was mailed to all undergraduate students in the College of Education. Demographic information was requested at the beginning of the questionnaire and the last page contained a section for comments. The answers on the questionnaire were transferred to computer scan sheets and results were analyzed to obtain means, frequencencies and percentages.

Results

Percentages for questions 1-25 are presented in Tables I-III. Percentages Percentages and means for Degree Most Like White Americans are presented in Table IV. It is important to point out that the phrasing of some questions requires intrepretation using either higher and lower values. Other questions can be considered neutral in nature, that is inquiring about the respondents' experiences rather than cognitive knowledge. Therefore, results are reported using pluses, meaning the student had knowledge of the correct meaning/subject, was positively influenced, or "yes," or minuses. The degree to which students perceived they were most like white-Americans are reported in percentage of students most-like and the mean scores for each area.

Discussion

The findings of this study indicate the perceptions of future minority teachers reveal they have a contrasting knowledge of definitional terms, lack knowledge of Asian history, and been exposed to traditional developmental experiences. They perceived that they are most like white-Americans in education and taste in dress and least like in political beliefs and family status.

Of the terms associated with definition, 83 percent of the students indicated they knew the term "institutional racism," but only 33 percent could define the term "neisi" or could distinguish between prejudice and discrimination. Sixty six percent of the students indicated knowledge of the word "pickaninny," although this word is dated and has not been used with much frequency the past few generations. One area of mild surprise was the general lack of knowledge of ethnic history. Sixty six percent of the respondents reported a knowledge of African-American and 61 percent knowledge of American Indian history, but their knowledge of Asian history was only 33 percent. When one considers the emphasis placed on Black History Month by many school districts, and the number of African-Americans and Hispanics who took part in the study (80%), the percentage of general knowledge appears low (see Table I).

The area which reflected a strong ethnic support system were questions pertaining to development and parental influence. Eighty three percent of the students reported their values and beliefs were very much like their parents, and 72 percent indicated their parents had prepared them adequately for their

TABLE I

FUTURE MINORITY TEACHER'S PERCEPTIONS

DEFINITIONS AND ETHNIC HISTORY

Number	Content (Definitions)	Percentage
14	Not sure what "institutional racism" means	83 percent (+)
8	"Pickaninny" is an acceptabel term	66 percent (+)
1	Cultural pluralism is a pattern of assimilation	44 percent (+)
2	Distinction between "prejudice" and "discrimination"	33 percent (+)
7	Nisei refers to first generation Japanese	33 percent (+)
	Content (Ethnic History)	
4	Knowledge of African-American history	66 percent (+)
3	Knowledge of American Indian history	61 percent (+)
6	Knowledge of Hispanic American history	50 percent (+)
5	Knowledge of Asian-American history	38 percent (+)

N = 18

+ = Students had knowledge of correct meaning, subject
- = Student did not have knowledge of correct meaning, subject

first meeting with a member of another race. Students perceived that parental influence (values and beliefs) was stronger than significant influence from peer-group pressure (83 percent were not influenced by peer pressure). However, 60 percent of the students reported that most of their role models were not of their race. Another surprising statistic revealed 33 percent of the students perceived thay had seldom encountered racism as a child (see Table II).

Questions directed at self-assessment revealed several interesting observations. Sensitivity and tolerance to individual differences was reflected in 50 percent of the students reporting they do not treat people of the same social class the same, and 50 percent reporting they have no trouble accepting women who shoe "manly" qualities or men who show "womanly" qualities. Fifty percent of the respondents indicated their feelings are affected when they are not spoken to if they speak to others. Fifty percent indicated they have several ways of coping with job burn-out. A high percentage of students, 78 percent, believed that work was one way they could express their creativity. Eighty three percent of the students indicated they had preceived ideas. This was a poorly worded question and six students indicated in their comments it was much too general for their understanding. Another question which students found confusing dealt with professional associates of the same gender/race. Four students indicated they did not know if their answer should reflect same gender, same race or same gender and race (see Table III).

Seventy two percent of the students perceived they were most like

TABLE II

FUTURE MINORITY TEACHER'S PERCEPTIONS

DEVELOPMENT AND PARENTAL INFLUENCE

Number	Content	Percentage
17	Significantly influenced by peer-group pressure	83 percent (-)
11	Values and beliefs very much like parents	83 percent (+)
9	Parents prepared adequately to meet another race	72 percent (+)
13	Gender had little impact on chosen profession	66 percent (+)
16	Role models are of the same race	60 percent (-)
15	Role models are of the same gender	50 percent (+)
10	Seldom encountered racism as a child	33 percent (-)

N = 18

\+ = Students were positively influenced, yes
\- = Students were negatively influenced, no

TABLE III

FUTURE MINORITY TEACHER'S PERCEPTIONS

SELF-ASSESSMENT

Number	Content	Percentage
19	Treat people of same social class the same	50 percent (-)
12	Have trouble accepting "manly" women, "womenly" men	50 percent (-)
22	Feeling hurt when speak and not spoken to	50 percent (+)
21	Have several ways of coping with job burn-out	50 percent (+)
20	Can express creativity through work	78 percent (+)
18	Have preconceived ideas	83 percent (+)
25	Professional associates are same gender/race	58 percent (-)
23	Use non-verbal communication	38 percent (+)

N = 18

+ = Students were positively influenced, yes
- = Students were negatively influenced, no

white-Americans in the areas of education and taste in dress, and least like in political beliefs (28 percent) and family status (45 percent). Judging from mean scores it may appear that students were indecisive as to degree most like white-Americans. However it should be noted that the "Undecided" category accounted for 18 percent of the total responses and contributed to overall mean scores. Students indicated they were most like in religious values (Mean = 3.83), taste in dress (Mean = 3.77) and education (Mean = 3.72), and least like in political beliefs (Mean = 2.77), ethnical/moral standards (Mean = 2.88) and history of ancestors (Mean = 2.94). Overall it appears that students perceived themselves to be most like in education and least like in political beliefs (see Table IV).

More than any other factor, this study seems to indicate that minority students majoring in education need some buttressing in the areas of multicultural pedagogy and process, and ethnic history. This is reflected in the contrasting knowledge of definitions and general lack of knowledge of ethnic, and particularly Asian history. Written comments by students indicated they want to be included in curriculum planning of multicultural experiences and be provided cultural-instructional opportunities outside of traditional classroom methos and course content. The Future Minority Teachers Questionnaire was develped as a prototype but needs some revision. The low number of student responses lodges these findings on a delicate balance. A larger sampling would lend credence to these initial findings as would assessing non-white populations at predominately Black schools, public school populations who have expressed an interest in the teaching profession,

TABLE IV

FUTURE MINORITY TEACHER'S PERCEPTIONS

DEGREE MOST LIKE WHITE-AMERICANS

Number	Content	Percentage	Mean
27	Education	72 percent	3.27
32	Taste in dress	72 percent	3.11
28	Religious values	66 percent	3.83
31	Ethical/moral standards	61 percent	2.88
35	History of ancestors/family tree	56 percent	2.94
26	Economic conditions	56 percent	3.00
33	Taste in music	50 percent	3.00
34	Taste in food	50 percent	3.11
29	Family status	45 percent	3.05
30	Political beliefs	28 percent	2.77

N = 18

general college student populations, and schools which could afford a wider geographic sampling of students majoring in education. Finally, additional research is needed to analyze in order to determine a matrix which might suggest educational reform in teacher education programs beneficial to the multicultural educational programming in academic settings. Ultimately, the major focus of teacher educators involved in multicultural policy, curriculum and course design should be the productive assimilation of future citizens while perserving cultural roots in a democratic society.

APPENDIX

MINORITY FUTURE TEACHER QUESTIONNAIRE

Ethnic Background: ____ African American ____ Asian American
____ Native American ____ Hispanic

Sex: ____ Female ____ Male

Classification: ____ Senior ____ Junior ____ Sophomore ____ Freshman

DIRECTIONS: In the blank space below, fill in the number that most appropriately applies to what you believe, perceive and/or have experienced.

(1) Strongly Disagree, (2) Disagree, (3) Undecided, (4) Agree, (5) Strongly Agree

____ 1. Cultural pluralism is a pattern of assimilation in which all ethnic and racial groups blend together.

____ 2. Prejudice refers to unequal treatment whereas discrimination refers to the unequal treatment of an individual.

____ 3. I have some general knowledge of the history of American Indians.

____ 4. I have some general knowledge of this history of African-Americans.

____ 5. I have some general knowledge of the history of Asian-Americans.

____ 6. I have some general knowledge of the history of Hispanic-Americans

____ 7. Nisei refers to a first generation Japanese.

____ 8. The term "pickaninny" is an acceptable term for a black child.

____ 9. My parents prepared me adequately for my first meeting with a member of another race.

____ 10. I seldom encountered racism as a child.

____ 11. For the most part, my values and beliefs are very much like my parents.

____ 12. I have trouble accepting women who display "manly" qualities and men who and men who display "womanly" qualities.

____ 13. My gender has had little impact upon my chosen profession.

____ 14. I am not sure what the term "institutional racism" means.

____ 15. Most of my role models are the same gender.

____ 16. Most of my role models are of the same race.

* * * * * PLEASE TURN OVER FOR PAGE TWO * * * * *

MINORITY FUTURE TEACHER QUESTIONNAIRE, Page 2

____ 17. When I was a child, I was significantly influenced by peer-group pressure.

____ 18. Sometimes I have preconceived ideas.

____ 19. I always treat people of the same social class the same.

____ 20. Work is one very important way I can express my creativity.

____ 21. I have several ways of coping with job burn-out.

____ 22. Sometimes I get my feelings hurt when I speak and am not spoken back to.

____ 23. I use non-verbal communication effectively with co-workers and/or clients.

____ 24. At this stage of my career, I have almost reached my fullest potential.

____ 25. Most of my professional associates are of the same gender/race.

DIRECTIONS: Using the scale below, indicate to what degree you are most like white-Americans.

(1) Least Like, (2) Moderately Unlike, (3) Undecided, (4) Moderately Like, (5) Most Like

____ 26. Economic conditions

____ 27. Education

____ 28. Religious values

____ 29. Family status

____ 30. Political beliefs

____ 31. Ethical/moral standards

____ 32. Taste in dress

____ 33. Taste in music

____ 34. Taste in food

____ 35. History of my ancestors/family tree

COMMENTS YOU WOULD CARE TO MAKE:

FOOTNOTES

1. Laura Holland, "Interview with Kenneth Clark," Equity and Excellence, vol. 23. Spring, 1987, p.6-7.

2. Randolph S. Bourne, "Trans-National America," The Atlantic Monthly, July, 1916; Julius Drachsler, Democracry and Assimilation, (New York: Macmillan, 1920); Horace M. Kallen, Culture and Democracy in the United States (New York: Boni and Liveright, 1924).

3. Estelle Fuchs and Robert J. Havighurst, To Live on This Earth: American Indian Education (Garden City, N.Y.: Doubleday, 1973).

4. Lewis Meriam, ed., The Problems of Indian Administration (Baltimore: Johns Hopkins University Press, 1928).

5. Indian Education: A National Tragedy-a National Challenge. 91st Congress, 1st Session, Report of the Committee on Labor and Public Welfare, Special Subcommittee on Indian Education, U. S. Senate. (Washington, D.C.: U. S. Government Printing Office, 1969).

6. Louis R. Harlan, Booker T. Washington: The Making of a Black Leader, 1856-1901 (New York: Oxford University Press, 1972).

7. W. E. B. DuBois, The Souls of Black Folk (New York: Fawcett Publications, Inc., 1961, published orginally in 1903).

8. Carter G. Woodson, Mis-Education of the Negro (Washington, D.C.: The Associated Publishers, 1933).

9. Thomas P. Carter and Roberto D. Segura, Mexican Americans in Schools: A Decade of Change (New York: College Entrance Examination Board, 1979).

10. Carter and Segura, Mexican Americans in Schools, p. 17.

11. Hilda Taba, Elizabeth Hall Brady, and John T. Robinson, Intergroup Education in Public Schools (Washington, D.C.: American Council on Education, 1952).

12. Ibid.

13. Lloyd Allen Cook, ed., College Programs in Intergroup Relations (Washington, D.C.: American Council on Education, 1950).

14. Benjamin Quarles, The Negro in the Making of America (London: Collier-Macmillan, 1969).

15. James A. Banks, Multiethnic Education (Boston: Allyn and Bacon, 1988).

16. Milton J. Gold, Carl A. Grant, and Harry N. Rivlin, eds., In Praise of Diversity: A Resource Book for Multicultural Education (Washington, D.C.: Teacher Corps, Association of Teacher Educators, 1977.

17. Ibid., p. vii.

18. Daniel Swiatek, "UNO Education Professor Receives Award for Promoting Racial Harmony Between Teacher, Minority Students," The Gateway, July 31, 1987; Floyd Waterman organized the Teacher Corps at the University of Nebraska at Omaha in 1966 and also founded the Center for Urban Education (CUE) in 1968.

19. Standards Procedures, and Policies for the Accreditation of Professional Education (Washington, D.C.: National Council for the Accreditation of Teacher Education, 1987); Educating a Profession: Profile of a Beginning Teacher, 1983 and Committment to America's Children, 1988, Washington, D.C.: The American Association of Colleges for Teacher Education; Policies and Criteria for the Approval of Teacher Education Programs and Institutions in Nebraska, Lincoln, NE.: Nebraska Department of Education, 1987-88).

20. Banks, Multiethnic Education.

21 Kim Sebaly, "Education About Human Rights: Teacher Preparation," In Norma Bernstein Tarrow, ed., Human Rights and Education (New York: Pergamon Press, 1987).

22. H. Hodgkinson, "Here They Come, Ready or Not," Education Week, May, 1986.

23. I. McNett, Demographic Imperatives: Implications for Educational Policy, American Council on Education. Forum of Educational Organization Leaders, Institute for Educational Leadership, 1983).

24. Status of the American Public School Teacher, 1985-86, Washington, D.C.: National Education Association, July, 1987; Condition of Education 1983, OERI, 1987.

25. Fifth Annual Status Report on Minorities in Higher Education, Washington, D.C.: The Office of Minority Concerns (OMC) of the American Council on Education, 1986).

26. William Trent, "Equity Considerations in Higher Education: Race and Sex Differences in Degree, Attainment and Major Field from 1976 through 1981," American Journal of Education, May, 1984, p. Office of Civil Rights, 1986.

27. Ernest J. Middleton, Emanuel J. Mason, William E. Stilwell, and William C. Parker, "A Model for Recruitment and Retention of Minority Students in Teacher Education Programs," Journal of Teacher Education, January-February, 1988, p. 14-18.

28. Antoine M. Garibaldi, "Recruitment Admissions, and Standards: Black Teachers and the Holmes and Carnegie Reports," Metropolitan Education, Spring, 1987, p. 17-23.

29. Barry Troyna, "Beyond Multiculturalism: Towards the Enactment of Anti-Racist Education in Policy, Provision and Pedagogy " Oxford Review of Education, v 13, no 3, 1987, p. 307-20.

30. H. S. Bhola, "Mediating Between Policy and Pedagogy: A Model for Multicultural Education," Educational Horizons, Spring, 1988, p. 104-06.

31. Christine E. Sleeter and Carl A. Grant, "An Analysis of Multicultural Education in the United States," Harvard Educational Review, November, 1987, p. 421-44.

32. S. I. Hayakawa, Language in Thought and Action (New York: Hartcourt, Brace and Jovanovich, 1970).

33. Richard Rodriguez, Hunger of Memory: The Metamorphosis of Disadvantaged Children

34. Hedwin Naimark, "Children's Underatanding of Social Class Differences." Paper presented at the Biennial Meeting of the Society for Research in Child Development, April 21-24, 1983.

35. DeVon R. Stokes and Others, "Nonverbal Communication and Channel Perception: Their Relationship to the Afrocentric World View

36. Hakim Salahu-Din, "Campus Perceptions of Students: Implications for Strategic Planning in Black Student Recruitment and Retention," Educational Considerations, Winter, 1988, p.25-30.

37. Timothy J. White, and William E. Sedlacek, "White Student Attitudes Toward Blacks and Hispanics: Programming Implications," Journal of Multicultural Counseling and Development, October, 1987, p. 171-83.

38. V. Washington, "Racial Differences in Teachers' Perceptions of First and Fourth Grade Pupils on Selected Characteristics," Journal of Negro Education, 51, p. 60-72.

39. Carol Carter, "Black Female Students: Issues and Considerations for Teachers of Teachers," Educational Considerations, Winter, 1988, p. 31-36; Michelle N-K Collison, "More Young Black Men Choosing Not to Go to College," Chronicle of Higher Education, December 9, 1987, p. A-1, 26-27.

REFERENCES

Banks, James A. (1988) Multiethnic Education. Boston: Allyn and Bacon.

Bhola, H. S. (1988) "Mediating Between Policy and Pedagogy: A Model for Multicultural Education," Educational Horizons, Spring, p. 104-06.

Bourne, Randolph S. (1916) "Trans-National America," The Atlantic Monthly, July.

Carter, Carol (1988) "Black Female Students: Issues and Considerations for Teachers of Teachers," Educational Considerations, Winter, p. 31-36.

Carter, Thomas P. and Segura, Roberto D. (1979) Mexican Americans in Schools: A Decade of Change. New York: College Entrance Examination Board.

Collison, Michelle N_K. (1987) "More Young Black Men Choosing Not to Go to College," Chronicle of Higher Education, December 9, p. A-1, 26-27.

Committment to America's Children (1988) Washington, D.C.: The American Association of Colleges for Teacher Education.

Cook, Lloyd Allen (1950) College Programs in Intergroup Relations. Washington, D.C.: American Council on Education.

Drachsler, Julius (1920) Democracy and Assimilation. New York: Macmillan.

DuBois, W. E. B. (1961) The Souls of Black Folk, published orginally in 1903. New York: Fawcett Publications, Inc.

Educating a Profession: Profile of a Beginning Teacher (1983) Washington, D.C.: The American Association of Colleges for Teacher Education.

Fifth Annual Status Report on Minorities in Higher Education (1986) Washington, D.C.: The Office of Minority Concerns of the American Council on Education.

Fuchs, Estelle and Havighurst (1973) To Live on This Earth: American Indian Education. Garden City, N.Y.: Doubleday.

Garibaldi, Antoine M. (1987) "Recruitment Admissions and Standards: Black Teachers and the Holmes and Carnegie Reports," Metropolitan Education, 13, 3, p. 307-20.

Gold, Milton J., Grant, Carl A., and Rivlin, Harry N. eds. (1977) In Praise of Diversity: A Resource Book for Multicultural Education. Washington, D.C.: Teacher Corps, Association of Teacher Educators.

Harlan, Louis R. (1972) Booker T. Washington: The Making of a Negro Leader, 1856-1901. New York: Oxford University Press.

Hayakawa, S. I. (1970) Language and Thought in Action. New York: Hartcourt, Brace and Jovanovich,

Hodgkinson, H. (1986) "Here They Come, Ready or Not," Education Week, May.

Holland, Laura (1987) "Interview with Kenneth Clark," Equity and Excellence, 23, Spring, p. 6-7.

Indian Education: A National Tragedy-a National Challenge. 91 st Congress, 1st Session, Report of the Committee on Labor and Public Welfare, Special Subcommittee on Indian Education, U. S. Senate. Washington, D.C.: U. S. Government Printing Office.

Kallen, Horace M. (1924) Culture and Democracy in the United States. New York: Boni and Liveright.

McNett, I. (1983) Demographic Impreratives: Implications for Educational Policy Forum of Educational Organization Leaders, Institute for Educational Leadership. Washington, D.C.: American Council on Education.

Meriam, Lewis, ed. (1928) The Problem of Indian Administration. Baltimore: Johns Hopkins University Press.

Middleton, Ernest J., Mason, Emanuel J., Stilwell, and Parker, William C. (1988) "A model for Recruitment and Retention of Minority Students in Teacher Education Programs," Journal of Teacher Education, January-February, p. 14-18.

Naimark, Hedwin (1983) "Children's Understanding of Social Class Differences." Paper presented at the Biennial Meeting of the Society for Research in Child Development, April 21-24.

Policies and Criteria for the Approval of Teacher Education Programs and Institutions in Nebraska, 1987-88 (1987) Lincoln, NE: Nebraska Department of Education.

Quarles, Benjamin (1969) The Negro in the Making of America. London: Collier-Macmillan.

Rodriguez, Richard (19) Hunger of Memory: The Metamorphosis of Disadvantaged Children

Salahu-Din, Hakim (1988) "Campus Perceptions of Students: Implications for Strategic Planning in Black Student Recruitment and Retention," Educational Considerations, Winter, p. 25-30.

Sebaly, Kim (1987) "Education About Human Rights: Teacher Preparation," in Tarrow, Norma Bernstein, ed., Human Rights and Education. New York: Pergamon Press.

Sleeter, Christine E. and Grant, Carl A. (1987) "An Analysis of Multicultural Education in the United States," Harvard Educational Review, November, p. 421-44.

Standards Procedures, and Policies for the Accreditation of Professional Education (1987) Washington, D.C.: National Council for the Accreditation of Teacher Education.

Status of the American Public School Teacher, 1985-86 (1987) Washington, D.C.: National Education Association, July.

Stokes, DeVon (1983) "Nonverbal Communication and Channel Perception: Their Relationship to the Afrocentric World View,"

Swiatek, Daniel (1987) "UNO Education Professor Receives Award for Promoting Racial Harmony Between Teacher, Minority Students," The Gateway, July 31.

Taba, Hilda, Brady, Elizabeth Hall, and Robinson, John T. (1952) Intergroup Education in the Public Schools. Washington, D.C.: American Council on Education.

Trent, William (1986) "Equity Considerations in Higher Education: Race and Sex Differences in Degree, Attainment and Major Field from 1976 through 1981," American Journal of Education, May.

Troyna, Barry (1987) "Beyond Multiculturalism: Towards the Enactment of Anti-Racist Education in Policy, Provision and Pedagogy," Oxford Review of Education, 13, 3, p. 307-20.

Washington, V. (1982) "Racial Differences in Teachers' Perceptions of First and Fourth Grade Puplis on Selected Characteristics," Journal of Negro Education, 51, p. 60-72.

White, Timothy J. and Sedlacek, William E. (1987) "White Student Attitudes Towards Blacks and Hispanics: Programming Implications," Journal of Multicultural Counseling and Development, October, p. 171-83.

Woodson, Carter G. (1933) Mis-Education of the Negro. Washington, D.C.: The Associated Publishers.